



Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact support@jstor.org.

sentimental poet represents this stage. The harmony will finally be re-established, the senses will not demand more than the reason prescribes, the unconscious harmony of primitive man will become the conscious harmony of the civilized man. The ideal poet will give expression to this stage.

Professor Basch refuses to believe that primitive men are the perfect, serene, and harmonious beings that Schiller imagines them to be. Besides, among the naïve beings, as Schiller defines them, the intellectual faculties proper have not yet been developed, and cannot therefore enter into relations of harmony or discord with the senses. It is also a mistake to call the Greeks naïve beings. Moreover, sense and reason are not separated by an impassable chasm, as Schiller and Kant would have it, but the intellectual faculties cannot be conceived without the faculties of sense; the psychical forces constitute an organism in which every organ works for a common end. Schiller also fails to give a satisfactory definition of the concept of nature, which plays such a fundamental rôle in his theory.

Although neither the method, nor the premises, nor the conclusions of Schiller's poetics have any real value, Professor Basch admits that the problems which the poet raised deserve attention, and recognizes the speculative depth, the dialectical vigor and subtlety, and the eloquence which he brought to his task. Besides, the influence exercised by him on the development of literature, æsthetics, philosophy, and literary history was immense. Whatever may be our objections to Schiller's theory, it must be confessed that from his treatise on naïve and sentimental poetry dates a new era. Without this work we should not have had the critical writings of Friedrich Schlegel nor the *Æsthetics* of Hegel.

FRANK THILLY.

UNIVERSITY OF MISSOURI.

St. Anselm's Proslogium, Monologium, an Appendix in Behalf of the Fool by Gaunilon, and Cur Deus Homo. Translated from the Latin by SIDNEY NORTON DEANE. Chicago, The Open Court Publishing Co., 1903.—pp. xxxv, 288.

The Latin of the father of orthodox scholasticism is, like that of most of the schoolmen, easy to read, but all but impossible to translate. Neither the niceties nor the characteristic ambiguities of the scholastic terminology can be easily reproduced in such a language as English. Any translation, therefore, is likely to be a poor substitute for the original; and for most of those who are competent to study such a philosopher as Anselm a translation should also be a superfluity. Yet the publishers of this volume have done a useful thing in giving us a modern English version of Anselm's most important philosophical writings; it is singular that the thing has not been done long since. The ontological argument is so much talked about, even in elementary philosophical teaching, that the text of it should be made accessible to all students and to the general reader. Anselm's *Cur Deus homo* has been available since 1855 in the translation of J. G. Vose;

that translation is reprinted in the present volume. But the *Monologium* and *Proslogium* apparently receive their first presentation in English in Mr. Deane's rendering. The translation, to judge from a number of selected passages, is painstaking and for the most part fairly trustworthy. Curiously, the translator has been least happy in his handling of the opening chapter of the *Monologium* (pp. 35-37). In the very first sentence *essentia divinitatis* is inexcusably rendered "the being of God," — with the effect of obscuring the contrast between the theme of the *Proslogium* (which treats *de Dei existentia*) and that of the *Monologium*, which is primarily a meditation on the divine nature and attributes. In the next sentence, the translator mistakes the antecedent of a pronoun; instead of "nothing in Scripture should be urged on the authority of Scripture itself," read "nothing in this meditation should be urged on the authority of Scripture." Later in the same chapter, Mr. Deane omits to translate the words *ut quidquid facerem illis solis a quibus exigebatur esset notum et*, and thereby makes Anselm say rather absurdly: "I was led to this undertaking in the hope that whatever I might accomplish would soon be overwhelmed with contempt." Similar errors occur occasionally, but less frequently, in other passages. In *Monol. XV*, Anselm's peculiar antithesis of *ipsum* and *non ipsum* (*melius ipsum esse ac non ipsum*) is rather misleadingly rendered "to be it is better than not to be it"; the sense is simply "it is better than anything not-itself." The translator has a singular fashion of rendering *omnino* (which assumes almost a technical sense in the schoolmen) by "in general," (*e. g.*, "what is, in general, better"); it means, of course, just the opposite, *i. e.*, "absolutely." In Gaunilon's *Liber pro insipiente*, the sense of § 2 pretty completely disappears in the translation. These occasional failures limit, but do not destroy, the general serviceableness of the volume for the English reader.

Dr. Carus has prefixed to the translation Weber's summary of Anselm's system (a poor summary so far as the ontological argument is concerned), and comments or criticisms on the ontological argument from Descartes, Spinoza, Locke, Leibniz, Kant, Hegel, Dorner, Lotze, and Professor Flint. It would have been well to include with these one or two passages,—*e. g.*, Aquinas, *Summa* I, q. 2, a. i, 2, and a chapter from Father Boedder's *Natural Theology*,—expressing the negative attitude of later and present-day scholasticism towards Anselm's argument.

ARTHUR O. LOVEJOY.

WASHINGTON UNIVERSITY,
ST. LOUIS, MO.

The Philosophy of Hobbes, in Extracts and Notes collected from his Writings. By FREDERICK J. E. WOODBRIDGE. Minneapolis, The H. W. Wilson Co., 1903. — pp. xxxiv, 391.

Professor Woodbridge has rightly felt that a compact and inexpensive volume of selections from the English writings of Hobbes, in which the whole system of the philosopher of Malmesbury should be set forth briefly